

not yet felt it to be my duty to leave this people. We trust that he is not only thankful to God, who, "with the temptation, also made a way to escape." Providence often times opens before us a door, not for us to enter but to pass by.

J. S. C.

LAST THURSDAY OF FEBRUARY.

The above day has, for many years past, been set apart as a season of fasting and prayer in behalf of the literary institutions of this and other lands. As the time is approaching, it has occurred to us that it would be not only appropriate, but highly interesting to those who thus sacredly consecrate this portion of time, to publish extracts from a letter of Dr. Cogswell from the Rev. Dr. Bates, giving an account of revivals of religion in Middlebury College from the commencement of its existence. The letter is to be published in the forthcoming number of the American Quarterly Register.

First Revival.

Middlebury College, as previously stated, was instituted, and put in operation, in the year 1800. The next year was a year of "the right hand of the Most High," in the village and township of Middlebury; and many of the inhabitants were brought under the influence of divine grace; and led to embrace the offers of mercy, and devote themselves to the service of God. But I find no evidence, that the few members of college were, at all, interested in the work. But in the years 1805 and 1806, Middlebury was again visited in mercy, and a revival commenced in September, 1805, and continued through the winter and spring of the year 1806, with little interruption and considerable power. In this work, especially towards its close, the members of college participated, and enjoyed a share of its blessed influences. I am not able, however, to give any particular statement concerning its character; as I have failed to obtain letters from those who were members of the institution. From other sources I learn simply the general facts, that several students were deeply sincere, and reckoned among the converts; and that two or three, who have since done much for their country and the church of God, were among the acknowledged subjects of the work.

Second, Third and Fourth Revivals.

I place the three (or, as some distinguish and reckon them, the four) revivals, which occurred during the short period between the autumn of 1809 and the summer of 1814, under one head; because they followed each other in quick, and almost continuous succession. This was a period of great interest both in the village and in the college; and through the instrumentality of those, who were then members of the institution, it proved to be of immense importance to the church and the heavenly world. Concerning the latter portion of this period, a graduate of 1814 thus writes:—"The revivals, which occurred during my connection with the college, were much the same as those which are so often witnessed in the towns and villages and colleges of the favored New England; and which, I trust and hope, are ere long to be witnessed, in every region of the globe. The first was in the year 1811. It was a powerful and blessed work of the Holy Spirit of God. This was no manifest, at the time, to be denied even by the most skeptical and hardened of those, who were, and continued to be, unconvinced. With many others, who like myself had been living without hope and without God in the world, I experienced, at that time, wholly unsought and unexpected by myself, a great and wonderful change, like that described in Scripture, when 'a man is born again,' and becomes 'a new creature in Christ Jesus.' The nature and circumstances of this change were such, as compelled me to believe it could have proceeded from no other source, than the Author of all good. Twenty-eight years have now elapsed; and my conviction is as clearly as I can see, that it was it must have been the work of God's grace, for which my immortal souls will bless his holy name for ever."

Another graduate of the same class, whose residence in Middlebury, as a member of the academy and of the college, embraces the whole period from 1809 to 1814, in answer to my letter of inquiry, thus writes:—"Dear Sir, your inquiry of me, respecting the revivals of religion in Middlebury College, during my residence there, sent my thoughts back to seasons and scenes, which I have often recollected with peculiar interest, with painful interest also, as seasons nearly impugned to my own spiritual good. For it was not till my junior year, that I became possessed of the Christian hope. The recollections of those seasons, however, which preceded my own supposed conversion, I hope, have proved of some profit to me."

"While I was in the Academy in Middlebury, in the fall and winter of 1809-10, there was a very powerful revival in the town, which was shared in by the college. I recollect the mingling of the students with the inhabitants of the town, in the meetings of that revival. Pious students took part in them, and contrived to render them interesting. Unconverted members of the college also attended with them. But the interest, with which Christians in town regarded the cases of awakened members of college, was of peculiar tenderness and strength. I doubt whether there ever has been an instance, in which the feelings of Christian inhabitants of any town toward a college in it, were more like those of a parent, in time of revival, than those of the good people in Middlebury."

"In the years 1811 and 12, if I recollect right," continues my correspondent, "there was another revival in college, connected with one in the town. My recollections of it are, that it was a work of deep solemnity and power; of pungent convictions and deep distress; and of great earnestness, activity, prayerfulness, and anxious wrestling for souls, on the part of the pious students. I can testify, as one then in an unconverted state, that the manner in which Christian students lived, talked, prayed, and addressed sinners in conference meetings, was such as to give emphasis to the text, 'There is no peace to the wicked.' Every thing was kindled, and adapted to win, if possible, upon the feelings of those of us, who were in an unconverted state; and also, such as to make us feel, that they had a deep and overwhelming sense of the solemnity of eternal things; the preciousness of souls; the guilt and danger of the condition of their unconverted fellow students. Fisk and Parsons, since missionaries to the Holy Land, and gone to their reward; and Mr. Ebenezer Weeks, who died that spring, I think; were in the revival, as Christians of some age and experience in the Christian life; and were active in the revival. Their spirit of devout piety, their fervency, their sound Christian judgment, in counselling and exhorting the unconverted in college, were peculiar. I have never seen men who surpassed them. And so far as human instrumentality is concerned, in giving character to a revival, they had a happy share in that one. I have a very clear and vivid recollection of the meetings held in college, in that revival. There was nothing of bustle and parade, as there still and solemn as eternity. One particular room, used for senior recitations I think, in the old college building, I remember as the scene of some of the meetings; and of which it might have been said—for it was apparently felt—how dreadful is this place! It seemed to be felt, that God was there. Plain, solemn, and frequently awful truths were set forth, in the addresses of the pious students. The excitement produced was entirely that, which came of the clear and faithful setting forth of Bible truth, accompanied by the Holy Spirit."

It is added in the same letter: "There was

one interesting fact in relation to the mission-ary Parsons, in that revival. He came to college hopefully pious; and devotedly so, apparently; and one of the last men, who would have been thought to have occasion for questioning his own piety. In that revival he passed through a course of religious exercises, very much like those of an awakened, convicted and inquiring sinner—gave up, for a time, his hope; and, though there was no contest with God, such as is often seen in awakened sinners, yet he manifested a most deep and distressing sense of sin, of the justice of God and his need of the prayers of Christians. If any thing could make a sinner feel what thou must I be! what must become of my soul! it was to see Parsons in this state of mind respecting himself. He soon, however, became possessed of the same firm and happy hope, as before;—and it was probably only a season of the testing and shaking of his first hope, preparatory to the refining of his Christian character, and the more firm and settled enjoyment of religion."

In accordance with the reminiscences of my esteemed correspondent, I find in the biography of Parsons, an extract from his private diary, bearing the date of November 22, 1811; in which he records his feelings during this period of trial and doubting, and of confirmation and rejoicing in hope. As he afterward exhibited so elevated a Christian character, and was called to act so conspicuous a part, as a pioneer in a new missionary field, I cannot forbear to transcribe a portion of that interesting history of deep experience, which may afford instruction to others, who may fall "under the hidings of God's face," or whom he may be preparing, by severe discipline, for some lofty enterprise:—"The revival of religion in this college, commenced about the beginning of September. For several months previously to this blessed work, my mind was in darkness, and at times in much distress. I was often convinced, that my hope was only the hope of the hypocrite; and that, notwithstanding the public profession I had made of my faith in the Redeemer, I should at last come short of eternal life. My reasons for this conclusion were the following: my hope did not afford consolation; prayer was not refreshing and spiritual; religious conversation was no more interesting, than conversation upon things of the world. If I am a child of God, why is it thus with me? During all this time, I believe, the Spirit of God was striving with me, and preparing me for a more thorough knowledge of my own heart. When the revival commenced, I said, now this question must be decided. I cannot live in this state of anxious uncertainty. I must have more evidence of piety, or I must doubt hope."

"After relating his conversations with pious friends and alluding to their prayers and sympathies for him, he adds:—"During the two succeeding weeks, I walked in thick darkness; surely I read the promises to the penitent; but could not apply them to myself. There was nothing in the Bible to heal my wounded spirit. How readily would I have given the world, were it in my possession, for that peace which God giveth to his children."—"After recording again the effect of conversation and exhortation on his mind, he proceeds:—"In this situation I continued until the morning, November 11th—a morning, which I shall ever remember as the happiest of my life. After prayers in the chapel, I took my Bible, and retired to a grove west of the college. I recollect distinctly the impression on my mind, while I walked to the grove, that it was the last attempt; 'if unsuccessful now, I can do no more.' This passage of Scripture was fixed in my mind, 'O Israel, thou hast destroyed thyself. My past abuses privileges, my unholy prayers, my opposition to a holy God, were set in array before me; and I saw the wickedness of my whole life, as clearly as I see the sun which shone upon me. I believe, I had no doubt, that I was a vessel of wrath, fitted for destruction. Wearied and distressed, I sat down upon a log, and contemplated the misdeeds of my life. My thoughts were these: 'Your doom is now certain; you did hope for heaven, but you will hope no more. Your sentence is just. O miserable hell! God commands you to repent; but your heart is too hard, it will not relent.' At this moment, I was directed to Jesus, as an all-sufficient Saviour. Then my heart was quickened in his atonement, and in his dealings with such a vile sinner, as myself to be; and my soul rejoiced in itself on the arm of everlasting love. I felt the chain break. O, it was the bondage of sin! I opened the Bible, and read these words: 'For this cause I bow my knees to the God and Father of our Lord Jesus Christ. It will never be in my power to give an adequate statement and remark in view of this passage. There was a beauty, majesty and sweetness in it, which are indescribable. I dwelt upon it, until my heart was in a flame of love. Jesus revealed himself in his glory. . . . To him I dedicate my life; my talents, my all; desiring to be devoted to him while I remain in the flesh; and to be accepted of him, when I pass the valley of the shadow of death. To God, the Father, Son and Holy Ghost, be blessing, and glory, and wisdom, and thanksgiving, and honor, and power, for ever, Amen."—"In view of this record of experience, the biographer of Mr. Parsons makes the following statement and remark in view of this passage: "There was a beauty, majesty and sweetness in it, which are indescribable. I dwelt upon it, until my heart was in a flame of love. 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